

# THE MIRACLES OF CHRIST:

*a study from the book of mark*

GRACE BIBLE CHURCH  
COLLEGE STATION, TX

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# HISTORICAL BACKGROUND OF MARK

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Of the four gospels, Mark's is the most action-packed. It is focused more upon what Jesus did than what he said. Consequently, miracles seem to fill every page, leaving the distinct impression that much of Jesus' time was spent on the supernatural, those (generally) rare occurrences that transcend the boundaries of time, space, or physics to give us a glimpse of God.

To prepare fully for this study, please...

- **Pray that the Holy Spirit would give you insight into God's Word.**
- **Scan the entire book of Mark.** NOTE: Scanning the book does not require careful reading. Simply take note of important stories, major transitions, key words, themes, etc. You are looking for the "big idea." We will fill in more details later. (If you would like to learn more about how to do an inductive survey of a book, you can go to [www.grace-bible.org/files/biblestudies/bible\\_study\\_methods.pdf](http://www.grace-bible.org/files/biblestudies/bible_study_methods.pdf).)
- **Read the following background information on Mark. Take note of key information.**

## AUTHORSHIP

This book was almost certainly written by the John Mark of whom we read several times in the New Testament (e.g., Acts 12:12). Although the gospel itself nowhere says that it was written by Mark (the heading at the beginning is not part of the gospel but only its 'title page'), the early Christians had no doubts about it. John Mark was not a famous figure like Paul or Peter, so there does not seem to be any good reason for his name being given as author unless it was true. He was a younger co-worker at different times with Paul, Barnabas (his relative; Colossians 4:10), and Peter.

This last link may be quite important. John Mark most likely lived in Jerusalem, where he would have known many of Jesus' followers (though he was too young at the time to have been a follower himself). If the church in Jerusalem met in his mother's house (see Acts 12:12), it is possible that the Last Supper was held there. However, even if the Last Supper was not held there, John Mark would have been a very valuable early witness to what Jesus said and did, especially during His last week.



## DATE

Mark's gospel was written quite early, perhaps between AD 60 and 70, i.e., only about thirty years after the death of Christ. This would put the writing around the time of the deaths of Paul and Peter which we believe took place about AD 64, and just before the Roman armies destroyed Jerusalem in AD 70. Although it would not matter if it was written later, this pre-70 date would fit better with what early Christians said about the gospel as well as with what the gospel itself says. For example, in Mark 13 Jesus prophesies the fall of Jerusalem, but there is no hint in the text that the prophecy had been fulfilled by Mark's time.



## RECIPIENTS

Rome was a Gentile city, though naturally there were many Jews there as well who were drawn by trade and business. To judge from Paul's letter to the Roman Christians, the church there contained both Gentiles and Jews. Feelings probably ran high between them at times. A gospel produced in and for such a 'mixed' church would have to carefully explain Jewish words and customs, so that the non-Jewish readers could understand. That is exactly what Mark's gospel does, and in that sense it is a gospel for the non-Jew, the Gentile, or the outsider. This also explains why Mark does not quote nearly as much from the Old Testament as Matthew does. Mark's Gentile Christians would not have known the Old Testament as well as Jewish Christians, nor indeed would they have had the same interest in it.

## PURPOSE

It would seem that Mark had more than one purpose in mind when he wrote his gospel.

**TO MAKE THE GOOD NEWS ACCESSIBLE TO GENTILES.** Mark seems to have been written with a missionary purpose, to spread the good news to the 'outsiders', the non-Jewish world. Naturally, it had a teaching purpose as well (all the gospels were written partly to tell Christians who already believed in Jesus more about Him; see Luke 1:4). However, if we bear in mind the missionary intent of Mark's gospel, much of his chosen writing style is explained. For instance, it gives yet another reason why Mark avoids using 'insider' (Jewish) language. It also explains why he leaves out much that is true and valuable in order to concentrate on what he considers to be vital for his specific readers. In all these things we can learn much from Mark today. His attempt to make himself one with the people that he was trying to reach is much more remarkable when we consider that he was just as Jewish as Matthew was. One could ponder whether or not Mark had learned from Paul how to become all things to all people for the sake of Christ (1 Corinthians 9:19-23). This is a lesson that remains relevant today.

**TO ENCOURAGE THOSE FACING PERSECUTION.** Since Rome was the imperial capital it remained directly under the eye of central government. Rome was the very place where persecution was most likely to occur. We know both from the New Testament (Acts 18:2) and from Roman history that Jews had suffered persecution at Rome even before Christians had. We also know from Roman writers that great persecution of Christians at Rome occurred under Nero approximately AD 64. Many Christians, most likely including Paul and Peter, died for their faith at this time. Mark's gospel seems to have been aimed at preparing Christians, whether at Rome or elsewhere, for future persecution. This is accomplished by the disclosure of Christ's suffering and by Christ's foretelling of similar suffering for His followers. In other words, it was written to encourage a minority church in a hostile environment. Because of this purpose, Mark's gospel speaks to and encourages many today.

**TO DEFEND THE FAITH.** Mark could be described as an apologist for the Christian faith. Much like Luke in Acts, Mark desired to show that Christians were good citizens of the Roman Empire as opposed to revolutionaries. Mark made clear that in the trial of Jesus, the charges that presented Him as a rebel against Rome were fabricated and completely false. Mark also wanted to explain the true nature of Christianity while removing false ideas that might hinder evangelism. This remains a significant task before the church today, both in countries where other world religions exist and in so-called 'Christian' lands where there could be pagan ignorance and/or indifference.

**TO EXPLAIN THE SIGNIFICANCE OF THE CROSS.** Mark was cautious to avoid not only political but also religious misunderstanding. The latter was a far more serious hindrance to preaching the gospel, Mark's great task. He made it clear that the death of Jesus was not a tragic accident, but that Christ's death was a part of God's plan from the beginning. Mark also recorded that Jesus not only knew this, but also told His disciples about it. Mark, unlike Paul, did not fully explain in detail why Jesus had to die. However, Mark was clear that the cross was God's age-old plan of salvation despite the fact that he does not quote the Old Testament as often as the other gospel writers. The reality that God's way for the establishment of His rule on earth should involve the death of the Messiah was a hidden and mysterious plan, and none but Jesus initially recognized it. This seems to be the meaning of the phrase 'the mystery of the kingdom of God' found in verse 4:11. Even those who admired Jesus as a miracle-worker or even a prophet could not see God's ultimate plan. That God should choose to bring in His kingdom through the shameful death of His chosen servant was a great stumbling-block to many, both Jew and Gentile. It was a stumbling block even to those who listened to the preaching of the early church. Today it is still a problem for some. For example, Muslims find it a great stumbling-block that God should have allowed such a good man, and indeed such a prophet, to die such a terrible death.

Mark pointed out in his gospel that Jesus was not merely a good man nor was He a mere prophet; He was the Son of God. Mark proved this, not by telling the story of the virgin birth (which he must have known), by showing how God Himself proclaimed Jesus as His Son at His baptism and later at the transfiguration.

Jesus never told anyone directly that He was God's Son or the Messiah; He did not even admit it publicly until His trial before the high priest. The silence of Jesus is often called the 'Messianic

Secret'. He waited until God revealed it to others. For example, Peter came to realize that Jesus was the Messiah and acknowledged Him as such, but the idea of a suffering Messiah was still very far from Peter's mind (Mark 8:29). Jesus accepted the title when it was given to Him unless the witness was given by demons.

Another reason for Jesus' patience in revealing His true identity was that He did not wish to be known as a mere wonder-worker. It seems as though Jesus saw His task as the bearer of the good news about God and His rule, and that is why He warned a few of those He healed not to tell of their miracle. This also explains why He escaped from the crowds when there was a danger of His mission becoming simply a 'healing campaign' and nothing else.

The Messianic Secret became clear at the cross. The words of the Roman officer were a clear confession that Jesus Christ was the Son of God (Mark 15:39). Another indication of Christ's true nature was the empty tomb along with the message of the angel on the resurrection morning: the Son of God had conquered death. His identity no longer needed to be a secret.

## **BASIC VIEWS**

When we approach a gospel like that of Mark, we tend to have some basic views about the book and its writer which will influence the way in which we interpret it. Some of these views we may see as certain; some are only probable; all are at least possible. Some will be taken directly from what the early church said about the book, while others will be drawn from the material found in the book itself. If the evidence of the early church and the evidence of the book agree, then we can be fairly certain that the ideas are right.

The suggestions made below seem to make the greatest sense, and make it easier to apply Mark's message to our own circumstances today. That is why we read his gospel. We are not merely interested to find out when or where or to whom or by whom it was written. We want to find out what God is saying to us today through the gospel. If we can understand Mark's situation and find that in any way it was like our own, then it is easier to apply the message to ourselves.

## **THE FIRST GOSPEL**

Mark was probably the first of the four gospels, and it may have been the first true gospel ever to be written. Mark may then have invented the form of book that we call a gospel; there does not seem to have been anything quite like it before in the ancient world. It seems likely, however, that all the other gospel writers knew of Mark, and Matthew and Luke are generally thought to have used his gospel when writing theirs (of course, they also added material from other sources). The 'good news' had certainly been preached by word of mouth long before it was written down. There were, therefore, most likely many short collections of the sayings and doings of Jesus which had been made before Mark was written. Maybe, for instance, there was a written account of the last week of Jesus' life, including the story of the cross, since that was so important. Mark's gospel was probably the first time that so many of these stories about Jesus had been brought together, and this may explain why the gospel seems a little 'rough and ready'

to some. Others, however, discern a skillful arrangement of material by the author and explain the apparent 'roughness' by saying that Mark reproduced much early material without making many changes.

## **THE INFLUENCE OF PETER**

The early church believed that Mark got many of his facts from Peter, for they knew that Mark himself had not been a disciple of Jesus during his lifetime. We cannot prove this point, but we do know that both Mark and Peter were together in Rome in later years (1 Peter 5:13). We also know that Peter was intending before his death to make a permanent record of his memories of Christ (2 Peter 1:15). Most of the early church fathers believed that Mark's gospel was this record. Certainly there are many details in the gospel that are best explained as personal memories of Peter, e.g. descriptions of incidents at which only Peter, James and John were present. Another possible clue is that the gospel is very uncomplimentary to Peter, pointing out all his faults and failings. As Peter later became such an important man at Rome, it is hard to see how these could have got into the gospel unless Peter himself had insisted on it.

## **THE GOSPEL'S ABRUPT ENDING**

One of the puzzling features of Mark's gospel is the way that it ends so suddenly, without a full account of all the times that Jesus appeared to his disciples after the resurrection. The other gospels give a much fuller picture of Jesus' post-resurrection appearances. The longer ending of Mark's gospel (which is separated from the rest in the NIV translation) is not in the earliest manuscripts, and was almost certainly not written by Mark himself, but added by the early Christians to 'round off' the book. Some say that Mark's original ending was lost. Others suggest that perhaps Mark was martyred before he could finish his book, but this is not likely. It is more likely that Mark meant his gospel to end in this way. It was not, as some have suggested, that he wanted to leave the question of the resurrection open, but that, in his day, evidence for the resurrection would be given by word of mouth by the living witnesses. That would be much more real and exciting; it would be like an actor appearing in person at the end of a play.

The apostles were first and foremost witnesses of the resurrection (Acts 10:41). The other gospels were probably written after the deaths of the apostles and so had to contain a full account in writing of the resurrection appearances. This probably also explains why Mark does not have as full an account of the teaching of Jesus as the other gospels do. He expected it to be given by word of mouth, as it still is in many parts of the world today.

## MY NOTES



A detailed black and white photograph of a crown. The crown features a large sunburst or starburst design at the top. Below the sunburst, there are several heart-shaped jewels or stones set into a band. The crown is adorned with small, round beads or pearls along its edge. The background is a textured surface with a repeating sunburst pattern.

# LESSON

# 1

## OVERVIEW OF BIBLICAL MIRACLES

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Why did Jesus of Nazareth perform miracles? Was it simply because He was a compassionate person and wanted to help people? According to the Scriptures, this was not the major reason. The primary purpose of Jesus' miracles was to demonstrate the fact that He was the Messiah, promised by God to Israel through the prophets.

This conclusion concerning the purpose of Jesus' miracles is based upon three lines of testimony found in Scriptures.

**THE FIRST LINE** of testimony comes from Jesus Himself. On one occasion, after a group of Jewish leaders had asked Him to tell them plainly if He were the Messiah, Jesus answered, "I told you, and you do not believe; the works I do in my Father's name, these bear witness of Me" (John 10:25). On another occasion Jesus indicated that those who saw His miracles had a solemn responsibility to believe His claims (John 15:24).

**THE SECOND LINE** of testimony consists of some written statements by the Apostle John. John declared that he recorded some of Jesus' miracles in his gospel account in order that his readers "may believe that Jesus is the Christ, the Son of God" (John 20:31). Inasmuch as John earlier had declared that the word "Christ" is simply a translation of the word "Messiah" (John 1:41), this was his way of saying that Jesus' miracles should convince his readers that Jesus is the Messiah. On another occasion John stated that, even though Jesus had performed so many miraculous "signs before them," the Jews of His day "were not believing in Him" (John 12:37). This statement indicates that Jesus' miracles were performed for the purpose of pointing out the fact that He was the promised Messiah.

**THE THIRD LINE** of testimony is found in Jesus' response to John the Baptist's question. John prepared the way for Jesus' ministry by testifying to Israel concerning Jesus' person and work. John himself believed that Jesus was the Messiah (John 3:25-30). However, after Herod imprisoned John, he began to have some doubts. If Jesus were truly the Messiah, the King of Israel, then why was His servant languishing in prison? Because of these doubts John sent a question to Jesus, asking Him if He were the Messiah who was to come (Luke 7:18-20). In response to this question, Jesus performed numerous miracles before John's messengers. Then He said to them, "Go and report to John what you have seen and heard: The blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, the poor have the gospel preached to them" (Luke 7:22). Jesus performed these miracles to reassure John that He was indeed the Messiah.

What is the evidence for believing that the primary purpose of Jesus' miracles was to demonstrate the fact that He was the Messiah promised by God to Israel



through the prophets? The evidence consists of a comparison of Jesus' miracles with Old Testament prophecies concerning the future Messianic Kingdom.

The Old Testament prophets foretold the miraculous changes that would come to the world when Messiah would establish and rule over the future Messianic Kingdom. A comparison of Jesus' miracles with these prophecies indicates that every time Jesus performed a miracle He thereby demonstrated to the people of Israel that He was the Messiah, the One who had the powers necessary to produce the miraculous changes of the Messianic Kingdom. Different aspects of that comparison will be examined now.

**1)** The prophets foretold beneficial changes in the earth's climate and natural elements for the Messianic Kingdom (Isaiah 30:23-26; Ezekiel 47:1-12; Joel 2:21-26; Zechariah 14:8). The effectiveness of the sun would be increased, and the abundant rains would fall when needed. Special streams of water would flow out from Jerusalem to cleanse polluted bodies of water and to cause waste places to become very fruitful. Jesus demonstrated His power to control the earth's climate and natural elements by walking on the water of the Sea of Galilee and by stilling two storms (Matthew 14:24-33; Mark 4:35-41).

**2)** According to the prophets the Messianic Kingdom would be characterized by unprecedented growth and fruitage of trees (Isaiah 41:19-20; Ezekiel 36:8-11, 29-30; 47:6-7, 12; Joel 2:21-26). Jesus evidenced His power to control the growth and fruitage of trees by cursing a fig tree and causing it to wither immediately (Matthew 21:18-20).

**3)** The prophets declared that there would be great productivity of animals, including a huge multitude of fish during the Messianic Kingdom (Jeremiah 31:10-12; Ezekiel 36:11; 47:8-10). Twice Jesus miraculously produced a huge draught of fish for His disciples after they had fished all night without catching any (Luke 5:1-11; John 21:1-12). Here was evidence that He could produce the great productivity of animals, including the huge multitude of fish of the Messianic Kingdom.

**4)** The prophets proclaimed that the Messianic Kingdom would be blessed with a superabundant supply of food (Psalm 72:16; Isaiah 30:23-24; Jeremiah 31:10-14; Ezekiel 34:25-30; 36: 29-30; Joel 2:21-26; Zechariah 8:11-12). Famine would be abolished. Jesus exhibited His power to produce this superabundant supply of food by expanding five loaves of bread and two fish into more than enough food to feed five thousand men (John 6:5-14) and on another occasion seven loaves and several small fish into more than was needed to feed four thousand men (Mark 8:1-9).

**5)** According to the prophets, wine would be abundant in the Messianic Kingdom

(Jeremiah 31:10-12; Joel 2:21-26; Amos 9:13; Zechariah 8:11-12). Jesus displayed His ability to produce the wine of the Messianic Kingdom when He turned water into wine (John 2:1-11).

6) The prophets predicted great changes in the animal world for the Messianic Kingdom (Isaiah 11:6-9; 65:25). The ferocity of wild animals would be taken away. Wild animals would live peacefully with gentle animals. Flesh-eating animals would eat vegetable life. Small children would play with these animals without receiving harm. Twice Jesus performed the miracle of the draught of fishes (Luke 5:1-11; John 21:1-12); He cast demons into swine (Mark 5:1-20), and He caused a fish with a coin in its mouth to come to Peter at the right time to be caught (Matthew 17:24-27). Here was evidence that Jesus had control over animals and could, therefore, produce the animal changes of the Messianic Kingdom.

7) The prophets asserted that the Messianic Kingdom would be free from ordinary hazards (Isaiah 11:8-9; 65:23-25; Ezekiel 34:25-29). No longer would the people be susceptible to attack by wild animals. No longer would they be threatened by famine. Jesus manifested His power to accomplish this freedom from hazards by stilling two storms thereby saving His disciples (Matthew 14:24-33; Mark 4:35-41).

8) It was announced by the prophets that the Messianic Kingdom would be characterized by the healing of physical diseases and deformities (Isaiah 29:18; 33: 24; 35:5-6). The lame would be made to walk, the blind made to see, the deaf made to hear, and the dumb made to speak. No longer would anyone say, "I am sick." Three times Jesus healed lame people (Matthew 8:5-13; Mark 2:1-12; John 5:1-9). He caused seven blind men to see (Matthew 9:27-31; 12:22; 20:29-34; Mark 8:22-26; John 9:1-41). He cured two deaf people (Mark 7:31-37; 9:14-29) and four dumb people (Matthew 9:32-34; 12:22; Mark 7:31-37; 9:14-29). He also healed those at the point of death (John 4:46-54), those possessed by demons (Matthew 9:32-34; 15:21-28; Mark 1:21-28; 5:1-20; 9:14-29), those with fever (Mark 1:29-34), lepers (Mark 1:40-45; Luke 17:11-19), those with withered hands (Mark 3:1-6), those with issues of blood (Matthew 9:20-22), those with infirmity (Luke 13:10-13) and those with dropsy (Luke 14:1-24). He replaced a severed ear (Luke 22:50-51). In addition He performed many other miracles of healing which are not specifically recorded (Matthew 4:23-25; 8:14-17; 9:35; 15:29-38; Mark 1:29-34; 6:56; Luke 4:38-41; 5:15; 6:17-19; 7:21). Through all of these, Jesus showed that He had the power to perform the healing of the Messianic Kingdom.

9) The prophets foretold that the Messianic Kingdom would be marked by great longevity of life (Isaiah 65:20-22). The one hundred year old person would be classified as a child; infancy would be measured by years, not days; old men

would live a full life, and the days of God's people would be as the days of a tree. Jesus raised Lazarus, Jairus' daughter and the widow's son from the dead, thereby lengthening their lives beyond their normal span (Matthew 9:18-26; Luke 7:11-17; John 11:1-44). Here was evidence that He possessed the power to produce the longevity of life of the Messianic Kingdom.

### RESPONDING TO THE MIRACLES OF CHRIST

How did people respond to the miracles of Jesus Christ? It is evident that Jesus performed His miracles for the purpose of demonstrating to the Jews of His day that He was the Messiah. But "even though He had performed so many signs before them, yet they were not believing in Him" (John 12:37).

This disbelief had been foretold over 700 years earlier when the Prophet Isaiah declared, "Lord, who has believed our message, and to whom as the arm of the Lord been revealed?" (Isaiah 53:1; cf. John 12:38). The message to which Isaiah referred was the report that Jesus was the Messiah, the One who could establish the Messianic Kingdom. The revelation of the powerful arm of God came through the miracles of Jesus. Isaiah continued by foretelling that, instead of being desired by the Jews, Messiah would be despised and rejected (Isaiah 53:2-3). Isaiah also declared that, as a result of Israel's rejection of her Messiah, He would suffer and die as an offering for sin (Isaiah 53:4-12). In other words, God would use the rejection of Jesus by the Jews as His means of providing "the Lamb of God, who takes away the sin of the world" (John 1:29). Israel's past negative response to Jesus' miracles brought tragedy to the nation as a whole and to individuals within the nation. Those individuals who rejected the witness of the miracles died in their sins. The nation as a whole was devastated a few years later by the Romans and has continued to be abused by the Gentiles ever since. Jesus foretold this tragedy when he said:

*O Jerusalem, Jerusalem, the city kills the prophets and stones those sent to her! How often I wanted to gather you children together, just as a hen gathers her brood under her wings, but you would not have it! Behold, your house is left to you desolate, and I say to you, you shall not see Me again until the time comes when you say, "Blessed is He who comes in the name of the Lord!" (Luke 13:34-35).*

Again when He wept over Jerusalem, He declared to her:

*If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. For the days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side. They will level you to the ground, and your children within you, and they will not leave one stone upon another, because you did not recognize the time your visitation (Luke 19:42-44).*

How might we respond to the miracles of Christ today? Jesus' miracles were performed to demonstrate His messiahship, not only to the Jews of His day, but also to you who live today. The Apostle John stated that he recorded Jesus' miracles in order that "You may believe that Jesus is the Christ, the Son of God" (John 20:31). Let us allow the witness of the miracles recorded in God's Word to serve that same purpose in all who encounter them today. Their goal is to steer us toward faith in Christ and that by "believing you may have life in His name" (John 20:31).

*N.B. The material above was adopted primarily from "The Purpose of Jesus' Miracles", Dr. Renald Showers, Professor, Philadelphia College of Bible; Israel My Glory. Vol. 33 No. 6; Dec-Jan 1975-1976; pgs. 17-21.*

## SUMMARY SHEET

- 35+ miracles sovereignly selected and recorded
- Purpose: attest, confirm, validate the “man and His message” (John 20:31)

## DEFINITION

- “Power/Miracle” (*dunamis*) the powerful act of a supernatural being; WHO?
- “Wonder” (*teras*) – an unusual event done for effect; WOW!
- “Sign” (*semeion*) – a significant event to cause reflection; WHY?

A biblical miracle is an unusual event (“wonder”) that conveys and confirms an unusual message (“sign”) by means of unusual “power”. From God’s perspective, a miracle is an act of God (“power”) to attract the attention (“wonder”) to God Himself, God’s messenger and/or the Word of God (“sign”).

## BIBLICAL MIRACLES ARE...

- Unusual. They stand in contrast to that which is natural. They are unpredictable and uncontrollable.
- Powerful. A demonstration of awesome power, the power of the Creator. It is not a power that suspends or violates natural law. It is a power that supersedes natural law during the course of the miracle event(s).
- For a sign. Biblical miracles are teleological; they have a purpose. They are significant. They are never to entertain.

## REASONS FOR MIRACLES

- To glorify God. (John 2:11, 11:40)
- To accredit certain persons as messengers of God. The miracle authenticates the message and the messenger. (Hebrews 2:3-4)
- To meet human need. (e.g., Feeding the 5,000)
- As evidence for the deity of Christ. (John 6:2, 14; 20:30-31)

## MIRACLES AND THE PROVIDENCE OF GOD

The Biblical doctrine of providence teaches that the Creator is working out His plan through His created works. With regard to miracles, it is essential to understand that God is working in the natural flow of events as much as He is when He performs a miracle. Nature is simply God’s customary way of acting. However God, because He is God, can act contrary to ordinary events. When He does we typically classify these acts as miraculous.

### MIRACLES AND THE SUPERNATURAL

Not all supernatural acts are performed directly by God or His agents. Satan apparently has power to cause events that cannot be explained on a purely natural basis. They are not just deceptive acts or tricks. Second Thessalonians 2:9 reveals that Satan comes “with all power (*dunamis*) and signs (*semeion*) and false wonders (*teras*).” Revelation 13:14-15 states that the satanically-controlled False Prophet “performs great signs (*semeion*)” for the purpose of deception. Lastly, Revelation 16:14 indicates that certain demons are also empowered to “perform signs (*semeion*)” toward the end of the Tribulation era. However these events are of a noticeably different caliber. Satan’s power is finite. His acts are meant to deceive. They are supernatural events but not alike at all the magnificent miracles of Jesus Christ.

### SUMMARY

- Miracles get our attention.
- Miracles instruct us.
- Miracles are purposeful.
- Miracles reveal the moral character of the miracle-worker.

## **MIRACLES OF CHRIST FACT SHEET**

### **I. LOCATION OF MIRACLES**

- 21 in Galilee
- 4 East of the Sea of Galilee
- 6 in Judea
- 1 in Samaria
- 1 in Phoenicia
- 2 in Perea

### **II. GOSPEL RECORDINGS OF MIRACLES**

- 20 in Matthew
- 18 in Mark
- 20 in Luke
- 8 in John

### **III. TYPE OR CHARACTER OF MIRACLES**

- 9 Miracles in the Realm of Nature
- 17 Healing Miracles
- 6 Casting out of Demons
- 3 Resurrection Miracles

### **IV. TYPES OF DISEASE & DEFORMITY HEALED**

- Fever
- Leprosy
- Palsy/Lameness
- Blindness
- Deafness
- Speech Difficulty
- At Point of Death
- Infirmary
- Blood Issue
- Dropsy
- Severed Ear
- Note: cases of demoniac possession are not included here

### **V. PRESENCE OF (OR LACK OF) FAITH AND MIRACLES**

- 5 cases in which the one who was the object of the miracle exercised faith.
- 12 cases in which faith was manifested in intercession (for others).
- 18 cases in which faith is not specifically mentioned.

**VI. METHODS OF EFFECTING MIRACLES**

- 10 cases in which it is said that the miracle was realized through His Word.
- 7 cases in which it is said that the miracle was realized through His Word and His touch.
- 7 cases in which it is said that the miracle was realized through His touch, without mention of His Word.
- 7 cases in which the method is not specifically indicated.
- 1 case in which miracle was realized when Jesus was touched.
- 3 cases in which the miracle was performed at a distance.

**VII. PERSON EFFECT BY MIRACLES**

- 5 women
- 21 men
- 5 non-Jews



## A STUDY METHOD FOR THE MIRACLES OF CHRIST

**OBSERVE:** *What do I see?*

- A. Determine the progression of thought.
  - How did He say what He said? (Prose, poetry, prophesy, parable, personal letter, preaching, etc.)
  - Subject: What did God say when He spoke?
  - Geographical – follow movement
  - Biographical – emphasizes the people in the narrative
  - Ideological – focuses on theme or truth to be taught
  - Chronological – time/sequence relationships
  - Logical – develops cause/reasons for change. Linear? Circular?
- B. Ask the journalistic questions of each section.
  - The five “W’s” (Who? What? When? Why? Where?)
- C. Record the results in an outline form with development of the passage on a verse-by-verse basis.

**INTERPRET:** *What does it Mean? What was the message the miracle conveyed?*

- A. What was the meaning or purpose of the miracle for the Jews?
- B. What was its meaning for the disciples?
- C. What was the meaning for those healed, cleansed, fed, delivered, etc?

**APPLY:** *What does it mean to me?* (This can be difficult in miracle genre.)

- A. What have I learned about Christ from this passage?
- B. To what areas of my life does this relate?
- C. What do I need to do as a result of knowing this?
- D. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work (2 Tim. 3:16).

For further information on studying the Miracles of Christ, see also:  
[www.grace-bible.org/files/biblestudies/Bible\\_Study\\_Methods.pdf](http://www.grace-bible.org/files/biblestudies/Bible_Study_Methods.pdf)

## **REVIEW QUESTIONS**

What is the primary purpose of Christ's miracles?

Briefly summarize the "three lines of testimony" that support this purpose.

Attempt to categorize the types of miracles foretold by the prophets regarding the Kingdom.

How have people responded to the miracles of Christ?





LESSON

2

## HEALING THE LEPER

MARK 1:40-45

**OBSERVE**  
*what do I see?*

## HEALING THE LEPER

*Begin this time in prayer, confessing any sins you know of, thanking the Lord for the gift of His Word and asking for His Spirit to guide your study.*

**Read Mark 1:1-39 to determine the setting and context of this miracle. Then read the passage below and list your observations on the following page.**

### MARK 1:40-45

<sup>40</sup>And a leper came to Jesus, beseeching Him and falling on his knees before Him, and saying, “If You are willing, You can make me clean.” <sup>41</sup>Moved with compassion, Jesus stretched out His hand and touched him, and said to him, “I am willing; be cleansed.” <sup>42</sup>Immediately the leprosy left him and he was cleansed. <sup>43</sup>And He sternly warned him and immediately sent him away, <sup>44</sup>and He said to him, “See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, as a testimony to them.” <sup>45</sup>But he went out and began to proclaim it freely and to spread the news around, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere.



## MY OBSERVATIONS

List at least one observation per verse in the space below.

**v 40**

**vv 41-42**

**vv 43-44**

**v 45**

## OBSERVATION QUESTIONS

Circle words that describe emotions or feelings in this passage.

What do the man's words to Jesus (v. 40) tell us about his attitude or spiritual condition?

## INTERPRET

*what does it mean?*

---

### INTERPRETATION QUESTIONS

Read Leviticus 14:1-32. Why does Jesus tell the man to go to the priest? (Hint: Apart from the story of Miriam in Numbers 12, there is no record in the Old Testament of an Israelite leper being healed.)

What do you think was the significance of Jesus' healing of the leper?

What characteristics of Jesus does it highlight?

In the book of Mark, Jesus repeatedly tells people not to give away His identity. Scholars refer to this as the "Messianic secret." Why do you think Jesus instructs this man not to say anything to anybody?

### MY SUMMARY TITLE \_\_\_\_\_

*Use your own words to create a title that communicates the main idea of this week's passage.*

---

**REFLECTION QUESTIONS**

What can we learn from the leper about approaching Jesus with our needs? What essential quality does the leper possess?

**APPLY**  
*how does it work?*

Who are the outcasts or untouchables in today's world?

What are some concrete ways in which you can reflect the compassion of Christ this week?

**LIST PRINCIPLES**

List at least five principles from Mark 1:40-45. Remember, a principle is simply a fact or command stated or implied in the passage that is relevant to your own life.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

*End your study by returning to the Lord in prayer. Thank Him for what you have learned this week, ask Him to help you apply the principle you have chosen, and lay before Him the needs of your fellow small group members.*

## MY NOTES





# LESSON 3

## HEALING THE PARALYTIC

MARK 2:1-12

**OBSERVE**  
*what do I see?*

## HEALING THE PARALYTIC

*Begin this time in prayer, confessing any sins you know of, thanking the Lord for the gift of His Word and asking for His Spirit to guide your study.*

**Read the passage below and list your observations on the following page.**

### MARK 2:1-12

<sup>1</sup>When He had come back to Capernaum several days afterward, it was heard that He was at home. <sup>2</sup>And many were gathered together, so that there was no longer room, not even near the door; and He was speaking the word to them. <sup>3</sup>And they came, bringing to Him a paralytic, carried by four men. <sup>4</sup>Being unable to get to Him because of the crowd, they removed the roof above Him; and when they had dug an opening, they let down the pallet on which the paralytic was lying. <sup>5</sup>And Jesus seeing their faith said to the paralytic, “Son, your sins are forgiven.” <sup>6</sup>But some of the scribes were sitting there and reasoning in their hearts, <sup>7</sup>“Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?” <sup>8</sup>Immediately Jesus, aware in His spirit that they were reasoning that way within themselves, said to them, “Why are you reasoning about these things in your hearts? <sup>9</sup>Which is easier, to say to the paralytic, ‘Your sins are forgiven’; or to say, ‘Get up, and pick up your pallet and walk’? <sup>10</sup>But so that you may know that the Son of Man has authority on earth to forgive sins”—He said to the paralytic, <sup>11</sup>“I say to you, get up, pick up your pallet and go home.” <sup>12</sup>And he got up and immediately picked up the pallet and went out in the sight of everyone, so that they were all amazed and were glorifying God, saying, “We have never seen anything like this.”



## MY OBSERVATIONS

*List at least one observation per verse in the space below.*

**vv 1-3**

**vv 4-6**

**vv 7-9**

**vv 10-12**

## INTERPRET

*what does it mean?*

### INTERPRETATION QUESTIONS

Many have wondered how the friends of the paralytic burrowed through the roof (vv 2:3-4). Below is a description of the roof in a first-century dwelling, which may shed some light on the subject...

*“The roof was constructed by laying brushwood across rough sycamore beams and binding them together by using mud...A heavy roller was kept on the roof to compact the material after rain. Roofs were not watertight and therefore had two characteristics — leaks and a green colour.” [The New Manners and Customs of Bible Times]*

What do you think may have motivated the man’s friends to be so persistent in bringing him to Christ?

Why does Jesus’ initial statement to the man seem unusual (v 2:5)? What would you normally have expected Him to say?

The scribes were men who spent their time interpreting and transmitting the Law to others. Why do you think they were upset about Jesus’ words to the paralytic (cf. Isaiah 43:25)?

Which of the two statements that Jesus mentions in verse 9 do you think is easier to say? What is Jesus' point?

What is the connection between forgiving the man's sins and healing his physical body? Is Jesus implying that physical illness is always a direct result of sin (cf. John 9:1-3)? Why or why not?

What do we learn about the person and the nature of Christ from this account of healing?

**MY SUMMARY TITLE:** \_\_\_\_\_

*Use your own words to create a title that communicates the main idea of this week's passage.*

## APPLY

*how does it work?*

---

### REFLECTION QUESTIONS

Read Mark 2:1-12 again. Are there any areas of your life in which you are not currently exercising faith in Christ? Spend some time in confession and prayer over those issues.

Following the example of the paralytic's friend, how can you go out of your way to help someone who is experiencing pain or suffering?

### LIST PRINCIPLES

List at least five principles from Mark 2:1-12. Remember, a principle is simply a fact or command stated or implied in the passage that is relevant to your own life.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

## PLAN OF ACTION

Circle one principle you will seek to apply this week. Now create a plan to apply this principle by answering these two questions:

**What exactly will you do differently this week to apply this principle to your life? Be specific.**

**Whom, other than the Lord, will you ask to help you follow through with this application?**

*End your study by returning to the Lord in prayer. Thank Him for what you have learned this week, ask Him to help you apply the principle you have chosen, and lay before Him the needs of your fellow small group members.*

## MY NOTES





# LESSON 4

## HEALING A WITHERED HAND

MARK 3:1-6



**OBSERVE**  
*what do I see?*

## HEALING A WITHERED HAND

*Begin this time in prayer, confessing any sins you know of, thanking the Lord for the gift of His Word and asking for His Spirit to guide your study.*

**Read Mark 2:23-27 for additional insight into the setting of this miracle. Then read the passage below and list your observations on the following page.**

### MARK 3:1-6

<sup>1</sup>He entered again into a synagogue; and a man was there whose hand was withered. <sup>2</sup>They were watching Him to see if He would heal him on the Sabbath, so that they might accuse Him. <sup>3</sup>He said to the man with the withered hand, “Get up and come forward!” <sup>4</sup>And He said to them, “Is it lawful to do good or to do harm on the Sabbath, to save a life or to kill?” But they kept silent. <sup>5</sup>After looking around at them with anger, grieved at their hardness of heart, He said to the man, “Stretch out your hand.” And he stretched it out, and his hand was restored. <sup>6</sup>The Pharisees went out and immediately began conspiring with the Herodians against Him, as to how they might destroy Him.

## MY OBSERVATIONS

*List at least one observation per verse in the space below.*

**vv 1-2**

**vv 3-4**

**v 5**

**v 6**

## INTERPRET

*what does it mean?*

---

### INTERPRETATION QUESTIONS

Create and answer any two of your own interpretation questions from this passage:

1.

2.

Refer to the background article below about healing on the Sabbath to help answer the following questions...

*“In the teachings of Jewish legal scholars, minor cures were not permitted on the Sabbath, although saving a life was a different matter. (Even the strictest observers of the Sabbath allowed compromising the Sabbath to save life or to fight in a defensive war.) The rule against cures applied to physicians, however, not to healings wrought by God, and Pharisees disputed among themselves whether prayer for the sick was permitted on the Sabbath. Jesus’ opponents are therefore going considerably beyond standard Jewish rules to try to convict him.”* [The IVP Bible Background Commentary]

Why do you think the Jewish leaders were so eager to find fault with Jesus?

What was their motivation?

What do Jesus' actions in the situation demonstrate about His priorities (vv 3:3-5)?

What point is Jesus trying to make in verse 4? What principle have the Jewish leaders failed to grasp regarding the Sabbath?

What characteristics of Jesus are revealed to us through this account?

What characteristics of the Pharisees and the Herodians are revealed through this incident (v 3:6)?

How does Mark 3:7-19 continue to support this aspect of Jesus' character?

**MY SUMMARY TITLE:** \_\_\_\_\_

*Use your own words to create a title that communicates the main idea of this week's passage.*

## APPLY

*how does it work?*

---

### REFLECTION QUESTIONS

Are there any ways in which you have allowed your traditions or spiritual ruts to overshadow your zeal for God? What can you do to overcome these things?

### LIST PRINCIPLES

List at least five principles from Mark 3:1-6. Remember, a principle is simply a fact or command stated or implied in the passage that is relevant to your own life.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

## PLAN OF ACTION

Circle one principle you will seek to apply this week. Now create a plan to apply this principle by answering these two questions:

**What exactly will you do differently this week to apply this principle to your life? Be specific.**

**Whom, other than the Lord, will you ask to help you follow through with this application?**

*End your study by returning to the Lord in prayer. Thank Him for what you have learned this week, ask Him to help you apply the principle you have chosen, and lay before Him the needs of your fellow small group members.*

## MY NOTES





LESSON

5

# CALMING THE WAVES

MARK 4:35-5:1

**OBSERVE**  
*what do I see?*

## CALMING THE WAVES

---

*Begin this time in prayer, confessing any sins you know of, thanking the Lord for the gift of His Word and asking for His Spirit to guide your study.*

**Read the passage below and list your observations on the following page.**

### **MARK 4:35–5:1**

<sup>35</sup>On that day, when evening came, He said to them, “Let us go over to the other side.” <sup>36</sup>Leaving the crowd, they took Him along with them in the boat, just as He was; and other boats were with Him. <sup>37</sup>And there arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. <sup>38</sup>Jesus Himself was in the stern, asleep on the cushion; and they woke Him and said to Him, “Teacher, do You not care that we are perishing?” <sup>39</sup>And He got up and rebuked the wind and said to the sea, “Hush, be still.” And the wind died down and it became perfectly calm. <sup>40</sup>And He said to them, “Why are you afraid? Do you still have no faith?” <sup>41</sup>They became very much afraid and said to one another, “Who then is this, that even the wind and the sea obey Him?” [Chapter 5] <sup>1</sup>They came to the other side of the sea, into the country of the Gerasenes.

## MY OBSERVATIONS

*List at least one observation per verse in the space below.*

**vv 35-36**

**vv 37-38**

**vv 39-40**

**vv 41-5:1**

## INTERPRET

*what does it mean?*

### INTERPRETATION QUESTIONS

Create and answer any two of your own interpretation questions from this passage:

1.

2.

The background article below refers to storms on the Sea of Galilee. Use it to help answer the question that follows...

*“Storms often rose suddenly on the lake called the Sea of Galilee; these fishermen had usually stayed closer to Capernaum and are unprepared for a squall this far from shore. The only place one could sleep in a small fishing boat with water pouring in from a storm would be on the elevated stern, where one could use the wooden or leather-covered helmsman’s seat, or a pillow kept under that seat, as a cushion for one’s head.”*

[The IVP Bible Background Commentary]

Why do you think the disciples were so afraid? What vital piece of information are they failing to take into account?

Why do you think Jesus fell asleep in the boat? What does the fact of His sleep reveal to us about His nature? His state of mind?

What was wrong with the cry of the disciples in 4:38? Does Jesus rebuke them for waking Him up or for something else?

Examine 4:39 carefully. What do you notice about the manner in which Jesus stills the storm? What is significant about the response of the water and the wind?

In light of the above question, what can we learn about Jesus' authority and nature from this account?

Why are the disciples so afraid in 4:41? How is this fear different from the fear they experienced at the beginning of the story?

Notice carefully Mark's statement in 5:1. Compare it with 4:35. What is Mark telling us about Jesus' character and ability?

**MY SUMMARY TITLE:** \_\_\_\_\_

*Use your own words to create a title that communicates the main idea of this week's passage.*

## APPLY

*how does it work?*

---

### REFLECTION QUESTIONS

Are there any “storms” in your life right now? Are you trusting in Jesus to bring you through them safely? Pray this week that the Spirit would enable you to trust in Him in those circumstances (whether you are currently facing difficulty or not).

What do you want to remember the next time your life seems out of control?

### LIST PRINCIPLES

List at least five principles from Mark 4:35-5:1. Remember, a principle is simply a fact or command stated or implied in the passage that is relevant to your own life.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

## PLAN OF ACTION

Circle one principle you will seek to apply this week. Now create a plan to apply this principle by answering these two questions:

**What exactly will you do differently this week to apply this principle to your life? Be specific.**

**Whom, other than the Lord, will you ask to help you follow through with this application?**

*End your study by returning to the Lord in prayer. Thank Him for what you have learned this week, ask Him to help you apply the principle you have chosen, and lay before Him the needs of your fellow small group members.*

## MY NOTES





LESSON

# 6

**DEMONS AND PIGS**

**MARK 5:2-20**

## OBSERVE

*what do I see?*

# DEMONS AND PIGS

*Begin this time in prayer, confessing any sins you know of, thanking the Lord for the gift of His Word and asking for His Spirit to guide your study.*

**Read the passage below and list your observations on the following page.**

## MARK 5:2-20

<sup>2</sup>When He got out of the boat, immediately a man from the tombs with an unclean spirit met Him, <sup>3</sup>and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain; <sup>4</sup>because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken in pieces, and no one was strong enough to subdue him. <sup>5</sup>Constantly, night and day, he was screaming among the tombs and in the mountains, and gashing himself with stones. <sup>6</sup>Seeing Jesus from a distance, he ran up and bowed down before Him; <sup>7</sup>and shouting with a loud voice, he said, "What business do we have with each other, Jesus, Son of the Most High God? I implore You by God, do not torment me!" <sup>8</sup>For He had been saying to him, "Come out of the man, you unclean spirit!" <sup>9</sup>And He was asking him, "What is your name?" And he said to Him, "My name is Legion; for we are many." <sup>10</sup>And he began to implore Him earnestly not to send them out of the country. <sup>11</sup>Now there was a large herd of swine feeding nearby on the mountain. <sup>12</sup>The demons implored Him, saying, "Send us into the swine so that we may enter them." <sup>13</sup>Jesus gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea. <sup>14</sup>Their herdsmen ran away and reported it in the city and in the country. And the people came to see what it was that had happened. <sup>15</sup>They came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the "legion"; and they became frightened. <sup>16</sup>Those who had seen it described to them how it had happened to the demon-possessed man, and all about the swine. <sup>17</sup>And they began to implore Him to leave their region. <sup>18</sup>As He was getting into the boat, the man who had been demon-possessed was imploring Him that he might accompany Him. <sup>19</sup>And He did not let him, but He said to him, "Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you." <sup>20</sup>And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed.

## MY OBSERVATIONS

*List at least one observation per verse in the space below.*

**vv 2-6**

**vv 7-10**

**vv 11-15**

**v 16-20**

## INTERPRET

*what does it mean?*

---

### INTERPRETATION QUESTIONS

Create and answer any two of your own interpretation questions from this passage:

1.

2.

The “country of the Gerasenes” (v 5:1) was mostly inhabited by Gentiles. What does Jesus demonstrate about His mission by ministering in this region?

Consider the condition of the demonized man. What particularly strikes you about his condition and his current situation?

Why do the demons wish to be sent into the swine (v 5:12; see Luke 8:31)? Why do you think Jesus grants their request?

Some people have been disturbed by Jesus' apparent destruction of the swine. However, what were the demons attempting to do to the man (v 5:5)? What does this incident demonstrate about Jesus' system of values?

Why do the people ask Jesus to leave the area (v 5:17)?

In 1:44, Jesus asked a man whom He healed not to tell anybody. Why does Jesus tell the demonic man to report everything to his family and friends (v 5:19)?

What do we learn about Jesus' character, nature, and authority from this account?

**MY SUMMARY TITLE:** \_\_\_\_\_

*Use your own words to create a title that communicates the main idea of this week's passage.*

## APPLY

*how does it work?*

---

### REFLECTION QUESTIONS

The man whom Jesus healed was clearly grateful and told everybody what Jesus had done for him (v 5:20). This week, how can you share with someone what Jesus has done for you including His offer of salvation?

### LIST PRINCIPLES

List at least five principles from Mark 5:2-20. Remember, a principle is simply a fact or command stated or implied in the passage that is relevant to your own life.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

## PLAN OF ACTION

Circle one principle you will seek to apply this week. Now create a plan to apply this principle by answering these two questions:

**What exactly will you do differently this week to apply this principle to your life? Be specific.**

**Whom, other than the Lord, will you ask to help you follow through with this application?**

*End your study by returning to the Lord in prayer. Thank Him for what you have learned this week, ask Him to help you apply the principle you have chosen, and lay before Him the needs of your fellow small group members.*



## MY NOTES





# LESSON

# 7

## JAIRUS AND THE SICK WOMAN

MARK 5:21-43



## OBSERVE

*what do I see?*

# JAIRUS AND THE SICK WOMAN

*Begin this time in prayer, confessing any sins you know of, thanking the Lord for the gift of His Word and asking for His Spirit to guide your study.*

**Read the passage below and list your observations on the following page.**

## MARK 5:21-43

<sup>21</sup>When Jesus had crossed over again in the boat to the other side, a large crowd gathered around Him; and so He stayed by the seashore. <sup>22</sup>One of the synagogue officials named Jairus came up, and on seeing Him, fell at His feet <sup>23</sup>and implored Him earnestly, saying, “My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live.” <sup>24</sup>And He went off with him; and a large crowd was following Him and pressing in on Him. <sup>25</sup>A woman who had had a hemorrhage for twelve years, <sup>26</sup>and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse— <sup>27</sup>after hearing about Jesus, she came up in the crowd behind Him and touched His cloak. <sup>28</sup>For she thought, “If I just touch His garments, I will get well.” <sup>29</sup>Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction. <sup>30</sup>Immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, “Who touched My garments?” <sup>31</sup>And His disciples said to Him, “You see the crowd pressing in on You, and You say, ‘Who touched Me?’” <sup>32</sup>And He looked around to see the woman who had done this. <sup>33</sup>But the woman fearing and trembling, aware of what had happened to her, came and fell down before Him and told Him the whole truth. <sup>34</sup>And He said to her, “Daughter, your faith has made you well; go in peace and be healed of your affliction.” <sup>35</sup>While He was still speaking, they came from the house of the synagogue official, saying, “Your daughter has died; why trouble the Teacher anymore?” <sup>36</sup>But Jesus, overhearing what was being spoken, said to the synagogue official, “Do not be afraid any longer, only believe.” <sup>37</sup>And He allowed no one to accompany Him, except Peter and James and John the brother of James. <sup>38</sup>They came to the house of the synagogue official; and He saw a commotion, and people loudly weeping and wailing. <sup>39</sup>And entering in, He said to them, “Why make a commotion and weep? The child has not died, but is asleep.” <sup>40</sup>They began laughing at Him. But putting them all out, He took along the child’s father and mother and His own companions, and entered the room where the child was. <sup>41</sup>Taking the child by the hand, He said to her, “Talitha kum!” (which translated means, “Little girl, I say to you, get up!”). <sup>42</sup>Immediately the girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded. <sup>43</sup>And He gave them strict orders that no one should know about this, and He said that something should be given her to eat.

## MY OBSERVATIONS

*List at least one observation per verse in the space below.*

**vv 21-26**

**vv 27-32**

**vv 33-37**

**vv 38-43**

## INTERPRET

*what does it mean?*

---

### INTERPRETATION QUESTIONS

Create and answer any two of your own interpretation questions from this passage:

1.

2.

Compare and contrast Jairus with the woman. What are some key differences between them? Similarities?

Why does Jesus allow his progress toward Jairus' house to be interrupted by the woman?

The disciples are surprised by Jesus' question in 5:30. How did He distinguish the woman's touch from the jostling of the surrounding crowd? What was the difference?

Why does Jesus directly address the woman instead of allowing her to be healed anonymously?

How does the woman's healing serve as an object lesson for Jairus (compare 5:34 with 5:36)? What character trait is Jesus encouraging in Jairus?

Why does Jesus say that the girl is only sleeping (v 5:39), knowing that she had been pronounced dead? What does He mean when He says this?

Why does Jesus ask that the girl be given food (v 5:43)? Why do you think Mark included this detail?

What can we learn about Jesus' character and nature from these accounts?

**MY SUMMARY TITLE:** \_\_\_\_\_

*Use your own words to create a title that communicates the main idea of this week's passage.*

## APPLY

*how does it work?*

---

### REFLECTION QUESTIONS

Both Jairus and the woman bring their afflictions straight to Jesus for healing. What problems and fears are in your life right now that need to be taken to Jesus? Make a list of those things and surrender them to Christ this week in prayer.

### LIST PRINCIPLES

List at least five principles from Mark 5:21-43. Remember, a principle is simply a fact or command stated or implied in the passage that is relevant to your own life.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_



## PLAN OF ACTION

Circle one principle you will seek to apply this week. Now create a plan to apply this principle by answering these two questions:

**What exactly will you do differently this week to apply this principle to your life? Be specific.**

**Whom, other than the Lord, will you ask to help you follow through with this application?**

*End your study by returning to the Lord in prayer. Thank Him for what you have learned this week, ask Him to help you apply the principle you have chosen, and lay before Him the needs of your fellow small group members.*

## MY NOTES



# LESSON 8

## FEEDING FIVE THOUSAND

MARK 6:30-44

## OBSERVE

*what do I see?*

# FEEDING FIVE THOUSAND

*Begin this time in prayer, confessing any sins you know of, thanking the Lord for the gift of His Word and asking for His Spirit to guide your study.*

**Read Mark 6:1-29 to determine the setting and context of this miracle. Then read the passage below and list your observations on the following page.**

## MARK 6:30-44

<sup>30</sup>The apostles gathered together with Jesus; and they reported to Him all that they had done and taught. <sup>31</sup>And He said to them, “Come away by yourselves to a secluded place and rest a while.” (For there were many people coming and going, and they did not even have time to eat.) <sup>32</sup>They went away in the boat to a secluded place by themselves. <sup>33</sup>The people saw them going, and many recognized them and ran there together on foot from all the cities, and got there ahead of them. <sup>34</sup>When Jesus went ashore, He saw a large crowd, and He felt compassion for them because they were like sheep without a shepherd; and He began to teach them many things. <sup>35</sup>When it was already quite late, His disciples came to Him and said, “This place is desolate and it is already quite late; <sup>36</sup>send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat.” <sup>37</sup>But He answered them, “You give them something to eat!” And they said to Him, “Shall we go and spend two hundred denarii on bread and give them something to eat?” <sup>38</sup>And He said to them, “How many loaves do you have? Go look!” And when they found out, they said, “Five, and two fish.” <sup>39</sup>And He commanded them all to sit down by groups on the green grass. <sup>40</sup>They sat down in groups of hundreds and of fifties. <sup>41</sup>And He took the five loaves and the two fish, and looking up toward heaven, He blessed the food and broke the loaves and He kept giving them to the disciples to set before them; and He divided up the two fish among them all. <sup>42</sup>They all ate and were satisfied, <sup>43</sup>and they picked up twelve full baskets of the broken pieces, and also of the fish. <sup>44</sup>There were five thousand men who ate the loaves.

## MY OBSERVATIONS

*List at least one observation per verse in the space below.*

**vv 30-33**

**vv 34-36**

**vv 37-40**

**vv 41-44**

## INTERPRET

*what does it mean?*

---

### INTERPRETATION QUESTIONS

Create and answer any two of your own interpretation questions from this passage:

1.

2.

At the beginning of this account (vv 6:30-32), Jesus and the disciples are trying to get away for some rest and recuperation, but the crowd interrupts them. What does Jesus' response (v 6:34) demonstrate about His character?

Why does Jesus feel compassion for the people (v 6:34)? How does He intend to meet their needs?

The disciples want to send the people away to eat. Why does Jesus instruct them to feed the people themselves?



Compare the disciples' response to this situation with their response to the storm on the Sea of Galilee (vv 4:35-41). What similarities do you see?

Why does Mark give so many specific numbers in this account (e.g., "twelve full baskets", "five thousand men")? Why are these details significant?

What do we learn about Jesus' character and nature from this account?

**MY SUMMARY TITLE:** \_\_\_\_\_

*Use your own words to create a title that communicates the main idea of this week's passage.*

## APPLY

*how does it work?*

---

### REFLECTION QUESTIONS

Are you approachable to those who are in need? In what ways have you allowed your schedule or activities to interfere with your service to others? Think of some concrete ways you can improve in this area starting this week.

### LIST PRINCIPLES

List at least five principles from Mark 6:30-44. Remember, a principle is simply a fact or command stated or implied in the passage that is relevant to your own life.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

## PLAN OF ACTION

Circle one principle you will seek to apply this week. Now create a plan to apply this principle by answering these two questions:

**What exactly will you do differently this week to apply this principle to your life? Be specific.**

**Whom, other than the Lord, will you ask to help you follow through with this application?**

*End your study by returning to the Lord in prayer. Thank Him for what you have learned this week, ask Him to help you apply the principle you have chosen, and lay before Him the needs of your fellow small group members.*

## MY NOTES

A grayscale photograph of a foggy landscape. In the foreground, there is a dark, textured ground. In the middle ground, several bare trees are visible, their branches silhouetted against the fog. The background is a thick, white fog that obscures the horizon. The overall mood is quiet and mysterious.

**LESSON**

# 9

## **HEALING THE BLIND**

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**MARK 8:22-26 & 10:46-52**

## OBSERVE

*what do I see?*

# HEALING THE BLIND

*Begin this time in prayer, confessing any sins you know of, thanking the Lord for the gift of His Word and asking for His Spirit to guide your study.*

**Read the passage below and list your observations on the following page.**

## MARK 8:22-26; 10:46-52

<sup>22</sup>And they came to Bethsaida. And they brought a blind man to Jesus and implored Him to touch him. <sup>23</sup>Taking the blind man by the hand, He brought him out of the village; and after spitting on his eyes and laying His hands on him, He asked him, “Do you see anything?” <sup>24</sup>And he looked up and said, “I see men, for I see them like trees, walking around.” <sup>25</sup>Then again He laid His hands on his eyes; and he looked intently and was restored, and began to see everything clearly. <sup>26</sup>And He sent him to his home, saying, “Do not even enter the village.” [Chapter 10] <sup>46</sup>Then they came to Jericho. And as He was leaving Jericho with His disciples and a large crowd, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road. <sup>47</sup>When he heard that it was Jesus the Nazarene, he began to cry out and say, “Jesus, Son of David, have mercy on me!” <sup>48</sup>Many were sternly telling him to be quiet, but he kept crying out all the more, “Son of David, have mercy on me!” <sup>49</sup>And Jesus stopped and said, “Call him here.” So they called the blind man, saying to him, “Take courage, stand up! He is calling for you.” <sup>50</sup>Throwing aside his cloak, he jumped up and came to Jesus. <sup>51</sup>And answering him, Jesus said, “What do you want Me to do for you?” And the blind man said to Him, “Rabboni, I want to regain my sight!” <sup>52</sup>And Jesus said to him, “Go; your faith has made you well.” Immediately he regained his sight and began following Him on the road.



**MY OBSERVATIONS**

*List at least one observation per verse in the space below.*

**vv 8:22-23****vv 8:24-25****vv 10:46-48****vv 10:49-52**

## INTERPRET

*what does it mean?*

---

### INTERPRETATION QUESTIONS

Create and answer any two of your own interpretation questions from this passage:

1.

2.

In 8:26, Jesus tells the man not to tell anybody what has happened. Why do you think He does this? (Review the accounts of the leper and the demoniac for clues).

Read 2 Samuel 7:8-16 and Psalm 89:19-37. What is the significance of Bartimaeus' cry "Son of David, have mercy on me?"

Do you think Jesus already knew Bartimaeus's need? If so, why does Jesus ask Bartimaeus to articulate what he wants?

What is significant about Bartimaeus' response to Jesus' healing of him (v 8:52)? How does he actively demonstrate his faith in Christ?

**MY SUMMARY TITLE:** \_\_\_\_\_

*Use your own words to create a title that communicates the main idea of this week's passage.*

## APPLY

*how does it work?*

---

### REFLECTION QUESTIONS

In what ways does your heart resemble the calloused and blinded heart of Jesus' disciples in Mark? Pray this week that the Holy Spirit would soften your heart.

### LIST PRINCIPLES

List at least five principles from Mark 8:22-26; 10:46-52. Remember, a principle is simply a fact or command stated or implied in the passage that is relevant to your own life.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

## PLAN OF ACTION

Circle one principle you will seek to apply this week. Now create a plan to apply this principle by answering these two questions:

**What exactly will you do differently this week to apply this principle to your life? Be specific.**

**Whom, other than the Lord, will you ask to help you follow through with this application?**

*End your study by returning to the Lord in prayer. Thank Him for what you have learned this week, ask Him to help you apply the principle you have chosen, and lay before Him the needs of your fellow small group members.*

## MY NOTES



A black and white photograph of a field with tall grass and a stone marker. The text 'LESSON 10' is overlaid in white. The number '10' is significantly larger than the word 'LESSON'.

# LESSON 10

## THE RESURRECTION

MARK 14:1-16:8

## THE RESURRECTION

**OBSERVE**  
what do I see?

*Begin this time in prayer, confessing any sins you know of, thanking the Lord for the gift of His Word and asking for His Spirit to guide your study.*

**Read the passage below and list your observations on the following page.**

### MARK 14:1-16:8 (CLOSELY OBSERVE MARK 14:1-31)

<sup>1</sup>Now the Passover and Unleavened Bread were two days away ; and the chief priests and the scribes were seeking how to seize Him by stealth and kill Him; <sup>2</sup>for they were saying, “Not during the festival, otherwise there might be a riot of the people.” <sup>3</sup>While He was in Bethany at the home of Simon the leper, and reclining at the table, there came a woman with an alabaster vial of very costly perfume of pure nard ; and she broke the vial and poured it over His head. <sup>4</sup>But some were indignantly remarking to one another, “Why has this perfume been wasted ?” <sup>5</sup>“For this perfume might have been sold for over three hundred denarii, and the money given to the poor.” And they were scolding her. <sup>6</sup>But Jesus said, “Let her alone ; why do you bother her? She has done a good deed to Me.” <sup>7</sup>“For you always have the poor with you, and whenever you wish you can do good to them; but you do not always have Me.” <sup>8</sup>“She has done what she could ; she has anointed My body beforehand for the burial.” <sup>9</sup>“Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her.” <sup>10</sup>Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them. <sup>11</sup>They were glad when they heard this, and promised to give him money. And he began seeking how to betray Him at an opportune time. <sup>12</sup>On the first day of Unleavened Bread, when the Passover lamb was being sacrificed, His disciples said to Him, “Where do You want us to go and prepare for You to eat the Passover ?” <sup>13</sup>And He sent two of His disciples and said to them, “Go into the city, and a man will meet you carrying a pitcher of water ; follow him; <sup>14</sup>and wherever he enters, say to the owner of the house, ‘The Teacher says, “Where is My guest room in which I may eat the Passover with My disciples ?”’” <sup>15</sup>“And he himself will show you a large upper room furnished and ready ; prepare for us there.” <sup>16</sup>The disciples went out and came to the city, and found it just as He had told them; and they prepared the Passover. <sup>17</sup>When it was evening He came with the twelve. <sup>18</sup>As they were reclining at the table and eating, Jesus said, “Truly I say to you that one of you will betray Me—one who is eating with Me.” <sup>19</sup>They began to be grieved and to say to Him one by one, “Surely not I?” <sup>20</sup>And He said to them, “It is one of the twelve, one who dips with Me in the bowl.” <sup>21</sup>“For the Son of Man is to go just as it is written of Him; but woe to that man by whom the Son of Man is betrayed ! It would have been good for that man if he had not been born.” <sup>22</sup>While they were eating, He took some bread, and after a blessing He broke it, and gave it to them, and said, “Take it; this is My body.” <sup>23</sup>And when He had taken a cup and given thanks, He gave it to them, and they all drank from it. <sup>24</sup>And He said to them, “This is My blood of the covenant, which is poured out for

many. <sup>25</sup>“Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.” <sup>26</sup>After singing a hymn, they went out to the Mount of Olives. <sup>27</sup>And Jesus said to them, “You will all fall away, because it is written, ‘I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED.’” <sup>28</sup>“But after I have been raised, I will go ahead of you to Galilee.” <sup>29</sup>But Peter said to Him, “Even though all may fall away, yet I will not.” <sup>30</sup>And Jesus said to him, “Truly I say to you, that this very night, before a rooster crows twice, you yourself will deny Me three times.” <sup>31</sup>But Peter kept saying insistently, “Even if I have to die with You, I will not deny You!” And they all were saying the same thing also.

## MY OBSERVATIONS

*List at least one observation per verse in the space below.*

**vv 1-7**

**vv 8-16**

**vv 17-24**

**vv 25-31**

## INTERPRET

*what does it mean?*

---

### INTERPRETATION QUESTIONS

Create and answer any two of your own interpretation questions from this passage:

1.

2.

Some skeptics have argued that Jesus did not really die, but merely swooned and fainted and woke up several days later. What evidence is there from the book of Mark that this is an unacceptable theory? See especially 15:19-20, 44, 46; 16:3.

Some have speculated that Mary and the other women went to the wrong tomb! How does Mark debunk this theory (v 15:47)?

How does the angel's instruction to the women in 16:7 seem unusual in the context of the book?

Of what were the women afraid? Why did they keep the news to themselves?

Most scholars agree that the book of Mark originally ended at 16:8. The longer ending may have been added by a scribe to “clean up” the ending of the book. If the book really does end at 16:8, how is it an inappropriate end to the story? Why do you think Mark would not have included more information?

**MY SUMMARY TITLE:** \_\_\_\_\_

*Use your own words to create a title that communicates the main idea of this week's passage.*



## APPLY

*how does it work?*

---

### REFLECTION QUESTIONS

The women who discovered the empty tomb were too afraid to tell anybody, even though the angel had instructed them to spread the message. How does fear prevent you from sharing the gospel with your friends, family, coworkers and neighbors? Make an effort this week to overcome that fear and to share the gospel with at least one person.

### LIST PRINCIPLES

List at least five principles from Mark 14:1-16:8. Remember, a principle is simply a fact or command stated or implied in the passage that is relevant to your own life.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_



## PLAN OF ACTION

Circle one principle you will seek to apply this week. Now create a plan to apply this principle by answering these two questions:

**What exactly will you do differently this week to apply this principle to your life? Be specific.**

**Whom, other than the Lord, will you ask to help you follow through with this application?**

*End your study by returning to the Lord in prayer. Thank Him for what you have learned this week, ask Him to help you apply the principle you have chosen, and lay before Him the needs of your fellow small group members.*

## MY NOTES



